Palm fibers also were sometimes used. Whether the Terena used the lacing or knotting method for making netted bags in the past is not certain. They now make them from *yulú* fiber string, using the reef knot method of netting. Small bags were called *verí* and large bags, *nimaké*. 284 415

After removing the seeds from cotton and plucking it out, the cotton fibers were spun into yarn or string on a wooden spindle, *hopáe*. The spindle was a thin stick of wood about 12 inches in length with a pottery whorl about 2 inches in diameter fixed near one end. After attaching the string near to the whorl and setting it in motion, the spindle was dropped and allowed to turn in the air. 283

Although the Terena no longer remember the form of the loom used in the Chaco, it is highly probable that it was much the same as the type used today. The loom is made of two upright sticks which hold a crossbar above, while another crossbar is fastened below. The warp is wound around these two bars, but at each turn the warp is looped back over a string running horizontally between the two bars. This makes cutting unnecessary after the cloth is woven. The weft is passed through the warp with a wooden shuttle. Periodically the weaver battens down the weft with a long thin wooden stick. The weaver begins at the bottom and works upward. In the past, the Terena used woven cotton cloth for making loincloths, sleeveless shirts, mantles, and narrow belts. 286 [178] [291]

Out of clay the Terena made cooking pots, water jugs, and flat bowls for serving food. The clay was dried, pulverized, and sifted through a netted cotton cloth. Powdered potsherds and water were then added, the mixture being well kneaded. The potter now made a flat disk to serve as the bottom of the pot. On this disk she built her pot by adding coil after coil, flattening each one between her fingers. After several coils were added she smoothed the inner and outer walls with a small shell, dipping it repeatedly into a pot of water. When the pot was of desired thinness and smoothness it was left to dry, after which it was fired. The pots were then decorated with black color for which the resin of the "jatobá" tree was used. The Terena claim they made some pots in the forms of animals and birds. 323 [386] [532]

Fire, *duiku*, was made by rotating a pointed stick between the palms of the hands, one end of 372

[Banana Village]

cold spells the people sit around fires in the early morning to keep warm. 352 513

Containers found in the houses are of the following types: 415

(1) Netted bags made from *yulú* fibers used for carrying and storing sweetpotatoes, maize, and other garden produce. Small bags are called *verí* and the large ones *nimaké*. These bags can be carried on the back or used as saddlebags. The mesh averages 4 inches and the size of the twine varies with the size of the bag, generally being about the size of heavy cotton fish netting. [286] [482]

(2) Round baskets of various sizes plaited from thin strips of wild bamboo or other wild cane. Some of the larger baskets have handles, so that they can be hung from a peg in the wall to keep dogs and chickens from taking the contents. [285]

(3) Large wide-mouthed clay pots for storing water, ranging from 1 to 4 gallons in content. These pots are made by the coil method and are unglazed and undecorated. It is reported that in the neighboring village of Cachoeirinha some of the Terena glaze and decorate these large pots. [323]

(4) Flat, glazed pottery dishes are also found. These are of a dark-red color, without decoration, and are used for serving food.

(5) Cast-iron pots purchased in Taunay are widely used for cooking food. [252] [439]

(6) Empty kerosene cans are always in demand for storing water and meal. Any empty can is readily accepted by the Terena.

(7) Calabashes of various sizes cut to form cups and ladles are used for many purposes. Chimarron or maté tea is drunk from calabashes. [824] [272]

(8) Flat iron pans about a yard in diameter are supplied by the Post for toasting manioc meal. [252] [439]

(9) Wooden mortars with wooden pestles for grinding dried maize or dried meat stand in every back yard. The mortar is a round block of wood about 3 feet long and 18 inches in diameter, hollowed out in one end to the depth of 8 or 10 inches. The block is set upright, and maize is placed in the hollow and pounded with a heavy wooden pestle about 3 or 4 feet long; a common sight every morning is to see women at the rear of the houses pounding out the corn meal or dried meat required for the day. 415 412 252

(10) In some houses a few porcelain cups, glasses, and table knives and forks are seen. 415

3:Oliveira--ii E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

/frontispiece/

302
323

Terêna woman making pottery. (1955)

312 /406 cont./ Daily in Miranda, early in the morning, one sees
439 many women with nets filled with water calabashes, which they
[415] carry on a forehead band.

241 The Terenos plant cotton, maize, and chiefly mandioca.
242 The last-named root is the principal constituent of their diet.
439 A flour (farinha de mandioca) which they make out of the above-
286 named root always finds a good market in Miranda. The Terenos display much taste and patience with regard to weaving. A girl often works six months and more on a hammock. To make up for it, however, these things are also durable and solidly made.
[531] The hammocks are white with a red or blue pattern. They obtain
[381] the blue dye from a plant which they call uito (in any case, indigo).
The stems and leaves of the plant named are boiled and then the
[439] yarn is dipped in this brew. The red wool which often appears in their woven work comes from red flannel which they barter for in Miranda. This flannel is cut into pieces, pulled to threads, and then spun again. I saw weaving frames of all sizes with work begun on them in all the huts. They greatly prize their own products, because the latter are very durable, and only very unwillingly yield to bartering them. If they do this, they demand
[415] an audaciously high price for them. The red and white bags with
[531] blue and white bead embroidery are very popular; such bags are
[585] usually the first present from the bride to the bridegroom.

323 The Terenos are likewise very skilled in the making of pottery and display quite a special taste in this. The manufacture is very simple and without any tools. The potter kneels on the stamped, hard, smooth ground; at his side lies a pile of sticky clay, from which he rolls a piece into a ball; he then rolls this into a long roll and forms a ring out of it. He now lays several such rings over one another /407/ and presses and smooths with his hands the vessel thus produced, until it has the proper form. When the vessel is finished to this extent, the pattern is impressed with a string into the still soft mass of clay; it is dried in the sun for a few days, and then it is fired in a very simple manner. That is, the utensils are covered with dry wood and then the latter is set afire. After a few hours the crockery is taken out and the impressed

/407 cont./

323 pattern is painted with palosanto resin on the still red-hot vessel. Later, when the crockery has cooled, the design is completed
415 with red and white paint. In all the huts one finds clay utensils in every possible shape and size and suitable for every possible purpose. I saw bowls of over a meter in diameter, which are used for the preparation of mandioca flour. I would gladly have taken a few of them with me, but it was impossible for me to
323 transport them. Both sexes, moreover, make pottery, but the
462 impressing of the patterns, as well as painting them, falls to the women.

285 The men take care of plaiting baskets and hats. The baskets
294 are usually made of split bamboo, whereas the material for hats
[462] is obtained from the dried leaves of a fan palm--called
[824] carnauba. The hats find a good market in Miranda and, despite
[487] the cheap price, leave nothing to be desired with regard to durability.

585 A wedding is celebrated in two ways. The older ceremony
[178] is gradually dying out, since the culture is progressing mightily
[411] and the rifle will soon have driven out the bow and arrow. The ceremony is the following: toward noon six girls, all adorned with feathers and painting, go to the bridegroom's hut. The latter hands over bow and arrows to them, whereupon the girls, singing and dancing, bring these weapons to the bride and then go home. After sundown six young men, adorned in the same manner, fetch the bridegroom and, dancing and singing, lead him to the bride's hut. As soon as he enters the hut, he extends his right hand to the bride and the marriage is concluded.--
585 More common, however, is a second type of marriage ceremony,
273 for at it there is caña to drink. All the members of the family gather in the hut of the bride, and likewise in the bridegroom's house. Thereupon the bridegroom with his whole family goes to the hut of the bride. In front a large basket-bottle of caña is borne; behind it follow the musicians who play the yntaca and ujoe, and finally the bridegroom with the rest of the family. The bride sits on a hammock and also has a large bottle of caña

/88 cont./

162 In the municipio of Miranda there exist several tribes of
103 Indians, the largest of them being that of the Terena Indians, who occupy sundry aldeas, which are: Agachy, Cachoeira, Cachoeirinha, Bocaina, Ipeque, Morinha, and Santa Ana.

433 The Terena are agriculturalists and are especially engaged
28 in the making of manioc flour; in general they are very in-
323 dustrious, they weave cotton, making nets and other fabrics;
439 from the palm they braid hats, large baskets, sifters, and mats;
[241] from the pita /agave/ and other fibrous plants, the cordage for
[824] weaving bags, in which they transport their products to market; from clay they make platters, dishes, ollas, and many other vessels for domestic use. They exchange their products for beverages and fancy articles. To take their products to market they go in large groups, directed by the cacique.

142 With regard to their stature there are tall, average, and short ones. There are very few tall ones, but they are all
[165] strong and muscular. The men are very ugly for the most part, the women passable, and they attain a very advanced age.
162 The proportion of the two sexes is one-third for the male and two-thirds for the female.

291 Most of them go about completely naked and the most
177 civilized cover themselves with clothing given them by strangers.

847 Birth. They customarily kill the first child, if it is a
648 male, /89/ so that the Christians may not take it as a slave;
562 women are very much valued among them. They accompany
844 the birth of a baby with great fiestas, which always end in
[527] drunkenness.

To give birth the woman goes to the woods, where she makes an excavation about 45 centimeters long by 35 centi-
[847] meters wide, which is lined with palm leaves. In this excava-
[846] tion they give birth, and if the baby is a male they kill it at
[262] once, using the excavation itself as a grave, after which they go to the river to bathe and then submit to a rigorous diet, eating only the heart of the palm called palmita.